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Zion's Herald.

VOLUME LXVI.

BOSTON, WEDNESDAY, OCTOBER 10, 1888.

NUMBER 41.

Zion's Herald.

PROSPECTUS FOR 1889.

The Herald is happy to announce that its list of secured contributors for the coming year will include many of the ablest writers in the connection, notably the following, among others: President W. F. WARREN, Rev. Dr. D. H. WHEELER, Rev. Dr. J. W. MENDENHALL, Prof. C. J. LITTLE, Prof. C. T. WINCHESTER, Prof. L. T. TOWNSEND, Prof. MARCUS BURELL, Rev. Dr. REUBEN THOMAS, Rev. Dr. D. DORCHESTER, Chaplain C. C. McCABE, Rev. Dr. J. O. PECK, Rev. Dr. J. W. HAMILTON, Rev. J. W. BASHFORD, Ph. D., Chaplain L. N. BEAUDRY, Rev. Dr. HOWARD HENDERSON, Miss FRANCES E. WILLARD, Rev. Dr. BRISTOL, Rev. Dr. E. K. PRINCE, Rev. Dr. D. SHERMAN, Rev. Dr. M. W. PRINCE, Mrs. MARY S. ROBINSON.

With such a brilliant list as the foregoing—and the list is not yet complete—ZION'S HERALD will fall behind no one of our church papers in the substantial value and freshness of its contributed articles.

Correspondence—Home and Foreign.

The effort will be made to cover every part of our field, at home and abroad, by resident writers of eminent ability, such as Rev. HUGH PRICE HUGHES, the editor of the *Methodist Times*, for England; "WESTMINSTER," for general Continental news; Rev. Dr. E. S. STACK-POLLE, for Italy; Rev. J. E. ROBINSON, for India; Rev. V. C. HART, for China; Rev. J. W. BUTLER, for Mexico; Rev. Dr. C. W. DREES, for southern South America; Rev. E. BARRASS, for Canada. A correspondent will be selected for Japan. Regular letters, crisp and fresh, are arranged for from New York, Baltimore, Cincinnati, Chicago, and other large centres. The columns of the paper will also be enriched by letters from travelers abroad, who will give us the very cream of foreign description and experience.

Special Series.

For some time past a denominational series of six biographical sketches of men of mark in our Methodist history has been under preparation by leading writers in our home conferences; also, a second series of the lives of six women of mark, prepared by elect ladies, carefully chosen for the purpose. These twelve sketches are now on file, and will prove to be a valuable addition to our store of useful and stimulating information. Publication will begin at an early date. A well-known writer, now living in Washington Territory, has promised to furnish a number of articles in the line of Natural History, Life Scenes in the Far West, etc., which will interest and instruct not merely our young readers, but the older as well.

The Young People.

A persistent effort will be made to make ZION'S HERALD—every page of it—interesting to youthful readers. Even the youngest may confidently expect to find in every weekly issue some incident or teaching especially adapted to them. Choice stories, the reading of which will lead to the correction of personal faults and excite to noble living and the adoption of Christian habits, will be furnished by such competent writers as Mrs. HARRIET A. CHERYER, Mrs. EMMA A. LENT ("Lillian Grey"), KATE SUMNER GATES, KATHARINE LENT STEVENSON, BELLE V. CHISHOLM, MYRA E. B. THORNE, ESTHER CONVERSE, MYRA GOODWIN PLANTZ, and others.

The interests of the YOUNG PEOPLE'S LEAGUES will be generously fostered by the Herald. It is proposed to devote monthly a full page to this important and growing movement in our church. This page will fairly sparkle with news from the Leagues, suggestions about work, about reading, and the like.

General Features.

The Editorial Page will be found alert and progressive, dealing with living issues. The Outlook will continue to present salient facts and tendencies in current history. The Sunday-school department will maintain, under its present editor, its high standard in the interpretation and illustration of the weekly lessons. Thousands of our teachers have relinquished all other helps in preparing themselves for their important work. Condensed summaries of Religious, Educational, Temperance, Scientific, Farm and Garden, Art, Music, Health, and other items, will appear regularly. Our Church News will be published promptly, and will be found to represent amply our whole local field. The Family Page will be jealously guarded from encroachment, and its weekly mosaic of poetry, stories, devotional selections, bits of information, news about women, sparkles of fun, music and art notes, etc., will continue to delight our home readers as heretofore. With such a menu as the above, so carefully adapted to the tastes of every class and age of our readers, we confidently expect that the appetite for the Herald will become so imperative that no subscriber will be willing to give up its weekly visits, and so delightful that every subscriber will eagerly invite others to add their names to the list for this "feast of fat things."

THE OUTLOOK.

The British forces in Sikkim have followed up the advantage which they gained in the recent battle, and have occupied Tumloong, the capital. The Rajah has succumbed. The Chinese Resident at Lhasa is hastening to Guatong to arrange for peace. The conditions will not be easy. The Indian Government now has Tibet within striking distance, and there are many grievances to be settled.

One of the causes of the threatened revolution in Hawaii, several months ago, it will be remembered, was the duplicity of King Kalakaua in accepting a bribe of \$71,000 from a Chinese

merchant named Ah Ki for the exclusive license to sell opium in the Sandwich Islands, and then granting the monopoly to another. The result of Ah Ki's protest was the overthrow of the old ministry, and almost the unseating of the king himself. Ah Ki has since died, but his Chinese executors have pushed the suit against the trustees of the royal estates, and have lately (September 21) secured judgment from the supreme court for the full amount of the claim with interest—a salutary lesson for this unscrupulous ruler.

The Senate substitute for the Mills tariff bill was duly reported last week, and its provisions have received the usual newspaper comment. It is, of course, a protection measure, meddling with no home industry, and framed with a view to reducing the national revenue with the least possible inconvenience to the existing status. Sugar, tobacco and alcohol used in the arts bear the principal stress in the proposed reduction; some eight millions are taken off customs duties; and six and a half millions more by additions to the free list. The contemplated decrease aggregates about seventy-five million dollars. Nobody expects, however, that this bill, or the Mills bill, or any other tariff legislation whatsoever, will be enacted by the present Congress.

The Whitechapel murders in London, which have sent thrills of horror throughout the world, now include six victims—all of them women of the lowest class, and all of them killed and mutilated in the same revolting and fiendish way, by cutting the throat of the poor unfortunate, disemboweling, and in most cases abstracting a part of the viscera. The perpetrator thus far baffles detection, though the first crime was committed about ten months ago. On the wall above his fifth victim he wrote: "Five; fifteen more, and then I give myself up." All sorts of queer theories have been propounded as to the motive for this singular brutality. He has been described as "a scientific humanitarian;" "a homicidal maniac;" "it has been suggested that his murders were committed in the interests of medical science, etc., etc. It is to be hoped that his bloody carnival will be checked by his apprehension before he completes his proposed number.

The Cook, or Hervey, group, with Savage Island, were formally proclaimed to be under British "protection," last week. This new seizure is a part of England's shrewd policy of occupying every available station on the line of travel to her colonies. She has an admirable cordon to the East. She foresees the completion of one of our inter-oceanic canals before many years, and the consequent diversion of a part of her commerce with Australia and the South Seas from the Mediterranean route to the Caribbean. Now the Cook group lies directly in the route from the Isthmus of Panama to the island continent, and will be very useful one of these days as a coaling and supply depot. France has had an eye on these islands for a long time, but England stepped in before her.

The Sioux chiefs—a delegation of them from all the agencies—are coming to Washington to talk over the proposed sale of half of their reservation (eleven million acres) in Dakota. They are not satisfied with the powers and promises of the Commission which has been trying to arrange matters with them. They prefer to make their own offer at headquarters, and abide by the result. True, many of the chiefs, especially those of the Lower Brulé agency, have signed papers accepting the sale, but not enough signatures have been got to carry out the plan. It seems that they do not like the idea of the government taking the land, and turning over to them simply the income of such parts as may be sold. They want to be paid at once fifty cents an acre for the whole proposed lot, and have the proceeds invested, and the income paid annually to them in cash. This, perhaps, might be arranged, but the most serious difficulty yet remains—the unwillingness of the Sioux to comply with the new regulation of taking up lands in severalty. This difficulty can, perhaps, be better faced in Washington than anywhere else. It should be remembered that if half the reservation be sold, the remaining half would be ample for division on the severalty plan.

It is rare, indeed, that the ear of the National House can be gained in behalf of our naval seamen. It is gratifying, therefore, to learn that measures long needed in the service have secured favorable action, and will become laws if the Senate also adopts them. One of these is the bill which encourages enlistment for boys to be trained as apprentices by giving them their first outfit free; another extends to the naval service the provisions of the savings bank system which has been in successful operation in the army for fourteen years; a third bill permits seamen honorably discharged to make their homes on some receiving ship in the interval before re-enlistment. Such generous, and yet only just, legislation will, more than anything else, bind "Jack" to the service, and give to the country a body of permanent, self-respecting, manly sailors.

The French Immigration decree, promulgated last week by President Carnot, is a stringent order, which may require modification. It is aimed, apparently, first, against Italy—to resist the growing influx of its people, who are seeking new homes in great numbers in France, and who would be likely to prove an uncomfortable and probably dangerous element in case of war; and, second, against Germany, in retaliation for its intolerable passport regulations. It provides for demeritatory visits, the right of government to ex-

pel at pleasure, and numerous annoying police regulations, which might be useful for the purposes intended provided they were not so universal and likely to prove as vexatious to friends as to foes. The Chambers will, no doubt, tone down some of the restrictions.

About thirteen months ago, a German force landed in the chief port of Samoa, and revolutionized the government, deposing and banishing King Malletto, and setting up in his place a chief of their own choosing—one Tamasese. As the autonomy of these islands was guaranteed by both Great Britain and Germany as well as our own country, and as Americans have valuable interests there, the outraged Samoans waited for us or for England to right their wrongs. They have grown tired of waiting at length, and have vindicated their own rights, revolting against the king imposed upon them and defeating his forces, which were led by a German named Branders. It would seem to be an opportune time for our government to take a firm stand against any further German aggression in this case, and to insist that the independence of these islands shall be maintained.

BOSOM SINS.

BY JAMES BUCKHAM.

THE man who has no bosom sins does not exist on earth. If he did, he would be an archangel, and the force of moral gravity would have no hold on him. He would rise straight up into heaven.

Bosom sins are cherished sins—peculiar, individual sins; apples of the tree of the knowledge of good and evil, for which the unregenerate Adam has a special sweet tooth. They are the sins which we select with great care out of the devil's budget, and for which we are commonly willing to pay him all he asks. They are our peculiar fancy in dark-colored goods; and it is wonderful what a variety of combinations a dozen or two of sinners will select. Hardly anybody has just the same sort of evil tendencies, take them all together, as anybody else. Each person has a characteristic assortment of bosom sins—just as each person has a characteristic assortment of virtues; so very ugly, in fact, that like some homely persons, it is positively picturesque! But we can't deny that there is marked consistency, balance, harmony and an admirable wearing quality about some sinners which would adorn the church itself. Their wickedness has a character about it which almost commands respect.

This is exactly the difficulty in dealing with bosom sins. They tend to fix themselves. They find the soil of the heart just what they need, and so they thrust down, and branch out, and ingratiate themselves like lusty vines. Before a man knows it, he has a certain vicious character established, it may be right alongside his proudest virtues. He is a Dr. Jekyll and a Mr. Hyde from the time he refuses to stamp out his first bosom sin until the end of the chapter.

Only the other day I was reading about a worthy person, a very worthy person, a church member and an active one too, whom a bright young lady characterized as "a saint, but one of those pesky saints!" You see, the bosom sins had taken considerable root in that sanctified heart and were beginning to raise their heads where they could be seen. The dual character was making itself manifest. Hyde was out for a night walk every now and then. Jekyll was getting wedded to the mysterious drugs.

Now how to deal with bosom sins—that is the question. They must be dealt with, or they will make a wreck of character. How to get them out of the heart, how to keep them aloof, how to master them finally, is the hardest problem in individual experience with which any Christian has to deal. Nothing is so insidious as an evil tendency. No foe is so much to be dreaded as the one who has an accomplice in the garrison. So we must fight these bosom sins of ours with the cry, "No quarter!" on our lips. No hesitation, no parley, or the day is lost.

If it were possible that the decisive encounter should come with the first encroachment of our besetting sins, it would be well for us, and there would be fewer "pesky" saints in the church. But this cannot be. Sin enters before the soul understands guard-mounting. Every Christian, when he reaches the fighting age, may stretch out his hand and touch his foe. Sin is there, in the heart, in the life, in the imagination.

But the sooner the struggle comes, even after sin has entered, and evil tendencies have been yielded to, and evil habits formed, the sooner the better. And here let us note one very encouraging fact. There can be no doubt in the young soldier's mind whether his blows should be directed. There is nothing hazy, indistinct, visionary, dispersed, about these personal sins. They stand out like cameos against consciousness. The Christian is to fight this actual, besetting foe—not the hosts of sin in general, not evil tendencies in general, not the Adamic downward drift, but just this one clear-cut evil which is trying to get a hold upon his life and his soul. Every blow must tell, because there is nothing to aim at but the black, immanent, hideous sin. Nothing can keep the sword from the heart of the monster but slitting it back into its sheath. And, alas! how many do this!

But the great help in this contest must be reliance on the Spirit of God. Oh, what deadly, deep-rooted sins have been torn out of the shrinking heart and cast away forever by the mighty power of the Holy Ghost! Men in the slough of lust, in the pit of intemperance, on the heights of pride, consumed with envy, chained to self, panting after pleasure, trifling with doubts—all have been saved and established in the peace which passeth understanding by the power of the Spirit of God within.

Nor does it seem possible that a bosom sin should be overcome by any other power. The poor, weak human will is like a whirling bubble on the stream. It is of the stream itself, and the stream carries it away. No sinner was ever reformed by will power. Unless the power is from without, moral action and reaction are equal, and the whole force of sin comes on to sweep the man from his resolution.

Let us bear in mind that these bosom sins of ours are not necessarily little, trivial sins. There is something in the term, and in the way it is often used, which seems to convey this idea. But the bosom sins are really the dear sins, great and small. They are the sins to which our temperament renders us especially prone. They represent the kind of evil toward which we ought to be most on our guard, and which we must expect to fight the hardest. The deadliest, blackest evil may be a bosom sin, and so too may "the little, trivial fault," which goes on growing until it develops into a greater sin.

And we must pray. Prayer is the banner over the Christian soldier. He lifts it up, and the sun of heaven lights on it, and courage, hope, enthusiasm, joy, victory, gleam in every fold. We must pray unceasingly if we would conquer our bosom sins. Especially let us avail ourselves of that instant, mighty aid in the moment of trial, ejaculatory prayer. "O God, help me!"—how many souls have been saved by those four precious words! They break from the lips like the cry of Peter sinking in the tempestuous waves; and then the Lord's hand is outstretched, and the struggling soul is saved. No great victory was ever gained in the Christian warfare without prayer. It is the banner that leads on the host. No banner, no victory.

A CHURCH KITCHEN IN THE MARKET.

BY REV. GEO. S. CHADBOURNE, D. D.

AT a quarterly conference held by the writer not long since, a brother arose and said the ladies of the Social Circle had decided to sell the crockery, cutlery, and other furniture which was in their possession, and had been used at the church suppers which they had provided. For two years they had had no use for these articles, and thought they would better be sold and the proceeds applied to some other purpose. The ladies asked the endorsement of this proposed sale by the quarterly conference, and he moved that the request be granted. Another member moved the amendment that "we not only approve the sale, but that we will also assist the ladies in any way they may request." The motion thus amended was passed by a unanimous and hearty vote.

What was the cause of this unusual action? In these days when the church kitchen is in such general use and favor, such an inquiry is certainly quite pertinent. For, notwithstanding the fact of its general use, and that it has influential advocates among both ministry and laity, there are yet some honest souls who are not without misgivings as to the utility of it as quite often, if not generally, managed. They cannot help doubting whether, on the whole, it is a good thing; whether, indeed, the loss by it is not more than the gain. Such was the feeling of the good people in the case above stated.

Their history as a church in this matter had been similar to that of many others. They had honestly thought the church kitchen had advantages which could not be secured in any other way. Without it the people could not so well be brought together socially; the young people could not be drawn to the church and interested in it; and last, but not least, money for various needed purposes could not be had. But now having for two years tried "a more excellent way," they not only abandon the former one, but, in their own expressive words, wish to "burn the bridge behind them" by selling their kitchen furniture, and thus remove the temptation to a return to the former method.

What was the result of this two years' trial? Sabbath congregations, Sunday-school, prayer and class-meetings doubled, and some of them more than doubled; money coming in from the voluntary gifts of the people enough to meet all current expenses, including three hundred dollars addition to the pastor's salary; no "agony day" in prospect at the end of the year to raise a deficit, and the church prospering in every way beyond any previous point of its history. In addition to all the above, they remodeled their church edifice at a cost of nearly four thousand dollars, and contracted no debt in doing it. No wonder the good people were ready to put the church kitchen in the market, and continue the methods that could show such results.

This new departure was introduced among them by their pastor, who, on his coming to them, declared his objections to their church suppers, and affirmed there was a better way to secure the ends sought by it. Let us endeavor briefly to state his objections, since, as before affirmed, they are shared by a considerable number. And, observe, the objection is not so much against the church supper itself. If the members of a Christian society wish to come together for a social meal in the church or elsewhere, there would seem to be no good reason why they should not do so. Our personal opinion is that if church members generally broke bread together somewhere oftener than they do, much good would come from it to them personally, and to their churches. There are manifest advantages in this method of social and fraternal association and communion which ought to be had oftener than they are.

But the real objection is, first, to the plea that the social element of the church must have some such means to cherish and strengthen it, and that without it some cannot be drawn and held. Our brother maintains and proves that if the spiritual life of the church is what it may and ought to be, there will be no lack in its social life. There will

then be enough to satisfy all classes, and meet every need. And does any experienced person deny his claim? Certainly a more social church than the one above described, or one in which all classes, young and old, showed greater interest, it has rarely been our privilege to see. The large numbers present at all their gatherings; the tarrying after the services, and the kindly greetings and friendly hand-shakings with each other—all these seem to us to be most truly and Christianly social. And we must believe that the sociability thus based on Christian faith and affection is quite as promotive of the best interests of the church, as that shown by eating and drinking together, and that those drawn and held in this way will be of quite as much benefit to the church as those drawn and held by the supper table. There are churches we wot of where members come to the church suppers once a month, but do not speak or shake hands with each other once a year. And what pastor's heart has not felt both indignation and discouragement as he has seen the supper table crowded on one evening, and the seats at the prayer-meeting on the following evening nearly empty? No; the attraction to the church afforded by the supper is in itself of little value. To those who draw to the church may well say, as did Christ to the Jews: "Ye seek me not because of the miracles, but because ye did eat of the loaves and were filled."

A further objection to the church supper as often conducted is based on the fact that it tends to destroy that spirit of reverence for the house of God which experience has shown to be good and desirable, and for which we have the warrant of Scripture teaching. We would not plead for any superstitious feeling towards brick, wood and mortar, nor do we believe that any place on earth is too good or sacred to be appropriated to needful purposes for the well-being of men. And if a church edifice is really the best place that can, in any special case, be used for any such purpose, we contend that it is proper so to use it. Nevertheless, we do also maintain that when an edifice has been reared and solemnly set apart and dedicated to the service and glory of Almighty God, it is, while so devoted, entitled to a regard different from that due to other buildings and places. It is to all right-thinking persons a sacred place; it is hallowed ground. We do well to cherish in ourselves and to cultivate in our children and youth reverence for the house of God; the feeling that the spirit and conduct which may be proper and allowable in other places are out of place there. Such a sentiment is both wholesome and desirable; and whatever tends to destroy or to impair it, ought to be avoided. We submit that the church supper, as found in too many places, must have this tendency. We will not press the question whether the odor of coffee and of food is a "sweet-smelling savor" in the temple of the Lord, nor whether the clatter of dishes and of knives and forks is a sacred sound befitting the "holy place of the Most High." The answer to this might not be at once apparent to some minds. But we propose another inquiry, and it would seem that there could be little doubt as to the proper answer. Do those performances which are so frequently found in connection with the church supper and sociable tend to foster in anybody's mind and heart becoming sentiments towards God's house? The pastimes, the running and screaming of the children, the readings and recitations—the refractions and propriety of which are often questionable—the dialogues and semi-theatricals, the operatic music and the doubtful songs—will anybody say it is a morbid feeling which objects to these, in the house of God, and that they do not tend to lower the tone of sentiment which belongs to the place? There may be church suppers at which none of these objectionable features are found, but we have known few such. Are the training and influence derived from such things wholesome and good for our children and young people? And may we believe that the moral and spiritual forces of the church will be increased by them?

Whatever answers some may give to these questions, there are those who cannot look upon this sort of a church supper except with sad misgivings, and could but fear that any good derived from it is far outweighed by the evil it brings. Are they right or wrong?

A third objection to the church supper as usually seen, arises from the financial side. Money is asked and received for it, and this money is appropriated to support, in some way, the religious or charitable work of the church. We know of churches which claim that they cannot support the preaching of the Gospel without the aid received in this way. They must have the suppers, or close the church. To this assertion there is a twofold reply: First, it is quite often not true. The church could be supported if its members would give to it as they can and ought. We do not hesitate to affirm—and we do it after years of observation and experience in the matter—that a truly Christian system of giving on the part of their members would furnish ample means for the necessary support of the majority of churches. Let our churches adopt the Bible plan of benevolence, and there will be lack of support in very few of them. But the church supper tends to prevent rather than promote such a method of giving. And it does this in two ways. It fosters a parsimonious and selfish spirit. So long as there is a feeling that deficiencies will be made up in this way, the church will depend upon it, and not give directly as they should do, nor in as large amounts as some ought to give. Thus this method becomes to many a constant temptation to the indulgence of selfishness. If the money required is not given, the supper will bring it, and they need give themselves no further anxiety.

Then, also, the church supper works unfavorably to the support of the church in that it is a bad system of education. Such a method of raising money is wrong in principle, and so of necessity evil in its practical results. The appeal for money to support the church and the work of God in the world ought to be to the highest of motives, and these are Christian faith and affection. Men ought to give to them all the money they require, because they believe in them and love them. God would lay His kingdom and work among men on the conscience and heart of His people. He would have them feel that they owe it to Him, to themselves, their families, and the world about them, to give all the money needed to prosecute in the best way this great work. The church should be educated to look at the matter in this light; to give from these exalted and worthy motives. He who acts from these motives honors himself and the holy cause to which he contributes. No man is poorer for the right performance of this duty, but is richer both in purse and in soul. We submit that these are the right, the Christian views of the matter, and the ones in which the church ought to be instructed. But see how the raising of money by suppers and all other such methods is directly at war with this view; how this high motive is lowered when appeal is made in such ways. Appeal is made not to faith, conscience and love, but to the stomach; to a low, debasing motive. Give us money for the church, for God's cause, and we will give you—a good supper. When we can educate men to lofty views and conduct through the stomach, and not through the intellect and conscience, through an appeal to holy affections, then the church supper may be a good method to get money for church purposes. And we doubt if it ever will be more.

In conclusion, we would say, let the church come together for the breaking of bread and for social communion and enjoyment. We believe it to be good and profitable for them to do so. But let the gathering be strictly a Christian gathering. Come to the church if that be the only, or the best, place; but do not let this coming together be in any way perverted. Shut out from it the objectionable things, and do not depend upon it to do for the church what ought to be done by the faith, love, labors and gifts of God's people. Then it shall minister profit to all, and harm to none.

WHAT THE EDITORS ARE DISCUSSING.

Is not this a fine illustration of the possible spotlessness of the spiritual life? It is taken from the *Presbyterian*.—

A writer tells of going down with a party into a coal mine. On the side of the gateway grew a plant which was perfectly white. The visitors were astonished that there, where the coal-dust was continually flying, this little plant should be so clean. A miner who was with them took a handful of black dust and threw it on the plant; but not a particle of it adhered. There was a wonderful enamel on the plant to which no finest speck could cling. Living there, amid clouds of dust, nothing could stain its snowy whiteness. This is a picture of what every Christian life should be. Unholy influences breathe incessantly about us and upon us. But it is our mission to be pure amid all this vitæness, undefiled, unspotted from the world. If God can make a little plant so wonderfully that no dust can stain its whiteness, surely He can by His grace so transform our heart and life that it shall not cling to us. He who can keep the plant stainless and white as snow amid clouds of dust, can guard us in purity in this world of sin.

It is rare indeed that the editorial columns of a news-journal find space to illustrate the "one touch of nature that makes the whole world kin." Our readers will be thankful for the following, from the New York *Sun*.—

Two or three months ago several thousand Zulus rebelled against their British conquerors and swept across a part of the country, laying waste the homes of all who would not join them. A large number of loyal Zulus took refuge in a police fort at Nwande, to which the insurgents at once laid siege, and Gen. Smyth sent a flying column composed of the Buffs, the Buffs and the Buffs to relieve the beleaguered people. The cavalry soon dispersed the rebels, and as they had orders to abandon the station, they escorted the poor fugitives to a place of safety. It was painful work toiling over the parched prairies in the blazing sun, and many a mother with a baby in her arms suffered severely as she struggled along trying to keep up with the column. But soon the Buffs and the Buffs came to the rescue. Then the spectacle was presented of bronzed and hardy regulars, each with a brown baby in his arms or bunched on his horse's neck before him, while the grateful mothers trudged alongside reassuring their trembling infants, who were inclined to distrust their new protectors. It is safe to say that by this kindly act the English soldier stood revealed to these humble sufferers from former British invasions, in a light they had never dreamed of before.

On a bitter cold day in November, 1862, about a thousand Sioux women and children under the escort of volunteer troops were nearing the end of their long march to Fort Snelling, Minnesota. They were the families of the captive braves who had been engaged in the terrible massacre of the preceding summer. Uncle Sam had been fighting the Sioux instead of feeding and clothing them, and now the innocent among them, in their thin and ragged blankets, were suffering for the crimes of their husbands and fathers. As the mournful procession encountered the icy winds of Ten Mile prairie, the little children began to cry most piteously. The sight of their helpless distress moved the boys in blue, as by one impulse, to carry out instant measures of relief. Every blanket was untrapped from the knapsacks, scores of overcoats were thrown off the shoulders of brave men who really needed them, and soon every child in the caravan was wrapped in the thickest of woollens; and the least hardy of the captives were stowed away under the shelter of the canvas-covered baggage wagons. Only a little while before these soldiers had been targets, at Yellow Medicine, Birch Coulee, and half a dozen other places, for the bullets of the red men whose families they now did their best to succor.

The rough, hard life of the soldier in a campaign is not inconsistent with the exercise of the most humane sentiments.

The Western has some warm and truthful words on "Political Enthusiasm." The editorial is worth quoting entire. We have space for only a paragraph or two:—

"But must one act with a party if he be a patriot? We see no escape from replying, yes. It is through parties that the people control the govern-

(Continued on Page 8.)

Miscellaneous.

LETTER FROM ITALY.

BY REV. R. S. STAPLETON, D. D.

THE Cathedral, or Duomo, of Florence is an object whose grandeur and beauty impress me more and more. I have passed before it many times and walked around it repeatedly, and from every point of view I each time discern new beauties. It is built in the Italian Gothic style, and like most of the cathedrals of Europe, was a thing of slow growth. Begun in 1298, it is not yet finished externally, while the interior is comparatively bare through lack of adornment. It occupies the site of the more ancient church of St. Reparata, who for six hundred years or more was the patroness—or, as the older Roman religionists would say, the tutelary divinity—of the city. It was designed and commenced by Arnolfo; modified by Giotto, who also designed the incomparable Campanile or belfry by its side; further modified by Brunelleschi, who suspended the magnificent dome which served as Michael Angelo's model in the erection of St. Peter's at Rome. The present facade was designed by De Fabris, to take the place of Giotto's facade, removed three hundred years ago. It is not an uncommon sight in Italy to see a church whose rough exterior of stone, brick and mortar has been waiting for centuries to have its facing of marble completed, while within it is seen gorgeous and beautiful decorations of architecture, sculpture and painting. On the other hand, some churches are gloomy and unattractive inside, and all the splendor is in the exterior. Few are thoroughly finished. Many never will be. Some are decaying, and all must fall. They were built largely to gratify the pride of prelates out of exactions on the poor, or by the offerings of nobles wrung from suffering serfs. They are well adapted to a style of worship consisting of pompous show and splendid ceremony—a worship that appeals to the senses rather than to the heart and conscience, and that substitutes a transient mock-reverence for that holy love which stands in awe before God and sins not. The very vastness of these structures induces a thoughtful stillness of soul to one who enters, which is intensified by reverberating sounds of plaintive, grand, and solemn music, by odor of wafted incense, by the "dim religious light" of "storied windows," and by sight of crucifix, pictured Madonnas, apostles and saints, and priestly procession. Even the thoughtless and godless person oftentimes feels real religious with such surroundings, and fancies that he worships God in spirit; but the spell is broken as soon as he departs, and straightway his feeling of worship has vanished. Protestant ritualism and ceremonialism may fancy that it has need of vast and magnificent cathedrals, but they are useless, if the aim is to produce conviction and strengthen faith through the appointed means—the preaching of the Word, with the Holy Ghost sent down from heaven.

However useless to true religion, we can but admire these cathedrals as works of art. The Duomo of Florence affords a fine opportunity to compare recent with medieval art, for the facade was begun in 1860 and finished about a year ago. Its cost was about \$200,000, and it is estimated that \$70,000 more will be expended upon the three bronze gates. We can hardly look for anything to compare with the matchless gates of Ghiberti in the Baptistery just opposite. I shall hazard the statement that this facade equals in design and execution the rest of the structure, and leave the admirers of the antique to affect scorn at the opinion. Just now there is a rage for anything that is old, especially in art. Because Ruskin, or long before him Vasari of Florence, has praised certain frescoes, paintings, and buildings, therefore the amateur art-critics see only beauty in faded paintings, frescoes half washed out, and ruined edifices. The idea seems to be that whatever was done by one of the old masters must be excellent, and far beyond the products of these degenerate times. Age and excellence are associate ideas. The fittest alone survives, and distance of time as well as space lends enchantment to the view. But it must be remembered that error and falsity are very hoary as well as truth. I fancy that if some of the much-praised works of old-time artists were the works of recent times, they would be no more admired than Chinese pictures. Hawthorne has a chapter on the "Emptiness of Picture Galleries," that contains much just and independent criticism.

The facade of the Duomo of Florence is almost as remarkable as that of the Cathedral of Milan for its great number of statues. Prophets, apostles, saints, prelates, philosophers, poets, artists and discoverers are mingled together. The most conspicuous figure is the Madonna with the child Jesus in a special shrine over the main entrance. The twelve apostles occupy niches on each side. Above is an immense circular window with statues of Galileo, Amerigo Vesputi, and others about it; above these a row of fourteen celebrated Florentine painters and sculptors, such as Michael Angelo, Raphael, Giotto, Donatello, Fra Angelico, Fra Bartolomeo, and others but little less famous. In the pediment is St. Joseph alone. Over the doors are beautiful mosaics representing Christ, the King of kings, and the Virgin, the Triumph of Faith and of Labor, and the Triumph of Charity. Above these are elaborate bas-reliefs of scriptural scenes, while popes and prophets fill many niches or surmount pinnacles. Panels, bands, and mouldings of colored marbles contrast with the white with fine effect. The beauty of the facade is fresh and clear, while that of the rest of the exterior of the church has been much dimmed by age and smoke.

In front of this Duomo was gathered, on Holy Saturday, an immense multitude, filling the entire Piazza and the entering streets for a long distance. The interior of the Duomo was also full. To the centre of the Piazza had been drawn, by white oxen ornamented with ribbons and garlands, a huge, odd-looking cart, decorated with colored papers, cheap pictures and a great quantity of fireworks. A long cord was stretched from this, through the main entrance of the Duomo, to the high altar. The bishops and priests are going through the service of high mass, and it is arranged that the elevation of the host shall occur at precise midday. At the same moment a spark of fire is struck from some pieces of flint said to have been brought from the Holy Sepulchre at Jerusalem after the first crusade, and with this a sacred dove (or piece of

artificial fireworks) is ignited and made to shoot swiftly along the cord to the altar. It lights the combustibles and flies as swiftly back, while a rapid succession of sharp explosions takes place at the altar. At the same time all the bells of the city, that had been silent for two days, are set ringing.

The sacred stones from the sepulchre of Christ are said to have been given to a noble Florentine, named Pezzi, by Godfrey of Bouillon, leader of the first crusade, because he was the first in the assault upon Jerusalem, to leap upon the walls. The fact that the stones are of flint, while the sepulchre is of limestone, is said to be still the custom in the Levant for the Patriarch, having lighted a candle with fire drawn from a spark of rock of the Holy Sepulchre, to hand it to the people, who struggle to see who can first light his own candle from this, assuring themselves by popular superstition that such fortunate one shall thereby secure the salvation of his soul. Some think the present custom in Florence may have originated from such a source. The explosion of fireworks is meant as a token of joy for the risen Redeemer. The country people watch with great interest the course of the dove along the cord, for if it halts or is hindered in its course, the season will be unfavorable for their crops, while if its passage is uninterrupted, the harvest will be plentiful.

I will not attempt a description of the Campanile, but leave this to Ruskin, who says that the characteristics of power and beauty "all together, and all in their highest possible relative degrees, exist, as far as I know, only in one building in the world, the Campanile of Giotto." It stands by the side of the Duomo, on the site of an ancient oratory of St. Zenobius, in which "the seven servants of the Blessed Virgin were miraculously called to a life of contemplation," i.e., to found a new order of monks called the Servites. They built a monastery on Monte Senario not far from Florence, which became famous. Now the chief seat of the order is the convent and church of Santissima Annunziata in Florence, and here, a few weeks ago, the canonization of the seven founders was celebrated with great pomp. They were long ago "beatified," now they are "saints," and worshipped almost as if deified. I have before me a printed form of prayer addressed to them for the use of the faithful, in which allusion is made to their miraculous death, one having been called away by the audible voice of Mary, another having fallen to heaven under the form of a lily, another having expired "In the arms of the child Jesus visibly perceived." They are implored to "assist us with your celestial power in our death," and "bear our souls with you to enjoy Jesus and Mary in Paradise." The celebration referred to lasted several days, and large bills were posted, advertising that all who confessed and partook of the eucharist on a given occasion, should receive a plenary indulgence for a hundred years. The order of Servites is quite numerous. It has been introduced into the United States, and has a convent in Chicago. The most noted man the order has produced was Paul Sarpi, who wrote a history of the Council of Trent, containing more truth than the Roman Catholics are willing to admit and be thankful for.

I have heard of a modern miracle that has occurred at the church of SS. Annunziata. The Virgin has a special shrine in the church, and she is dressed in very costly robes. One worshiper saw a tempting opportunity to enrich himself, and stole one of her golden slippers. When charged with the theft, he alleged that he had not stolen it, but that while he was praying before the image of the Virgin, she reached out her foot and offered him the slipper as a gift. Their faith in the miraculous led his judges to acquit him, but, strange to say, they obliged him to restore the slipper. But consistency is a jewel that has never been very carefully guarded by the Roman Catholic Church.

AMONG THE CHURCHES.

First Methodist Episcopal Church, Lynn.

BY REV. FREDERICK MURILL GRAVES.

THE Methodist pioneer Lynn was a paradox," wrote Parsons Cooke, pastor of the First (Congregational) Church, thirty odd years ago, as he looked across at the growing influence and popularity of Methodism in the city of shoes. His face, as he wrote this, must have resembled that of the clerical-looking player in Rogers' famous group, "Checkers up at the Farm," whose white is great as he contemplates that his king is panned by the king of his young and smiling opponent. And so Lynn is distinguished for something besides her shoes. She will rank, as in the olden days of pioneers and saddle-bags, the first city in Massachusetts for aggressive and well-disciplined churches of our denomination. Indeed, in numbers the Methodist Church of Lynn is larger than all of the other evangelical churches put together, and for influence it is second to none, at least. For some reason the city and this peculiar type of Christianity have seemed, since Methodism was imported over a hundred years ago, to have an affinity for each other. Bishop Asbury called Lynn the "central point of the light of Methodism and truth radiate through the State." If the good Bishop meant by this that Methodism and truth were one and the same thing, I should dissent; for I recognize that in every church is some truth which will, in the providence of God, be welded into one compact whole, when the good time comes. Politics may differ, but each church will have identically the same truth to preach and believe. Truth is one, and to-day we are beautifully near its green gardens and refreshing streams. God hasten the day!

Methodism, as is well known, when introduced into this country, was first established in New York. Thence it worked its way South, and from the South again it came into New England. Before the Revolution Methodism was here, but during that period of distress and war, when the destiny of America was imperiled, it was seriously crippled. Nevertheless, it grew, and spread through all the States on the Atlantic seaboard, excepting New England, where the cold Puritanism which drove out Roger Williams and hung witches had complete sway. But how did it get into New England? Through Jesse Lee. How did it get into Lynn? First, through Benjamin Johnson, and secondly through Jesse Lee. Lee wished to plough up New England and sow the seeds of his Anabaptism. Bishop Asbury gave him the appointment to the Stamford circuit in Connecticut. He thrust in the point of his plough first at Norwalk in that State. His first society was organized in Stratford. At the Conference of 1790 Lee was appointed to Boston. Only think of it! Surely he will need more than one pair of steers. He found the soil here so rocky and hard that he became discouraged. Boston Common was chilly. Isn't it to-day? It was at this juncture that Mr. Lee received from Benjamin

Johnson a letter inviting him to come to Lynn. Mr. Johnson was accustomed to visit the South with cargoes of shoes to sell, and while on these trips he heard Methodist preaching, and thinking it more scriptural than that to which he had been accustomed to listen, he hoped some time that it might be introduced into his native city. Well, in response to this invitation, Lee, following his Master's injunction, shook off the dust of Boston from his feet, and mounting his horse, rode to the city of shoes. He was sure of a sympathetic welcome, because Mr. Johnson, the wealthiest man for those days in the city, had estimated worth \$60,000; and then, as now, wealth was power. Besides this, Mr. Johnson was an influential member of the Orthodox Church, and this meant prestige. He wished the truth, and that was another help.

I may say that Mr. Edwin H. Johnson, esq., who is one of the leading members at present in the church, is a descendant of Benjamin Johnson, and is the representative of the fourth generation in this old and famous church.

But there was no church building, of course. Mr. Johnson, therefore, opened his own house, which stood on the corner of Market and Essex Streets, now occupied by the Exchange Building. The house of Mr. Johnson became too small, because of the crowds that came, and so the services were soon adjourned to the barn. Says Rev. Charles Adams: "The ground floor of this chapel was the homely plank of the barn thoroughfare. The pews were the rough, uncut boards extending across that thoroughfare. The galleries were the lofts or scaffolds where hay was wont to lodge, but which had now disappeared to make way for the crowds that had climbed up thither to listen to the words of salvation." And here Methodism was born—almost in a manger like its Master. No attempt was made to build a church until about six months afterwards. What! Yes. And it was pushed with energy. Two weeks before the church was dedicated, the trees were standing in the forest, out of whose timber it was built. The building was small, with doors on two sides. There were galleries on two sides and one end; one side was for the girls, the other for the boys, and the end for the singers. It was unwarmed save by religious fervor. Three years after this church was built, the church was organized under a bill granted by the Legislature, which bill was approved by Samuel Adams, then lieutenant-governor of Massachusetts. Just think that to one hundred and thirty-six people the charter was granted, and you can see how quickly Methodism gained a foothold. The original members of the church were Knoch Mudge and wife, Benjamin Johnson and wife, Ruth Johnson, Mary Lewis, Hannah Leigh, and Deborah Mansfield.

The church, of course, was organized under the parish law, which continued in force until 1879, when the church went under the Discipline. Those who joined the Methodist Church, or even the Methodist corporation, were exempted from paying tithes to the parish; and inasmuch as the tithes to the Methodist were less than to the parish, many were voted into the Methodist corporation or joined the Methodist Church, who otherwise, probably, would not have done it. At almost every meeting of the corporation many were then present who had been baptized.

At a meeting of the church in April, 1794, it was voted that "the society had no need at the present of either assessors or collectors." This was confidence. I very much doubt if any church in Massachusetts has so complete and interesting a record as this, running as it does from 1794 to 1879, and I am sure that there is no older one. If there is, it must be at Weston, for there the first church was built. In order that some future historian of our New England churches may have material, I would suggest that all the churches make a pilgrimage to Lynn and look at the records and then pattern after them. This record may be the oldest in New England; if not, Connecticut has it. Can't I hear a new church built in 1813, when it was determined to build a new one. Where shall they get the lumber? In the forest? Not this time. The war of 1812 was on, and American privateers were scouring the sea. Two of these privateers captured some British lumber, and this was bought and the church built. The old first church was then sold to the Baptists, who used it until 1835; then it was sold to the town, who used it for a school-house; and then it was sold to the Catholics, who occupied it until 1867, when it was burned. And so the new church continued to advance both in numbers and influence. Jesse Lee did not confine his attention exclusively to this church, for he preached at the house of Mr. Lye, at Woodend, whence sprang the present St. Paul's. So followed the other Lynn churches in their turn.

I remember the second church building, although it had undergone many improvements since its erection in 1813. At first there was no steeple underneath. But let me describe it as I saw it. It was a bulky structure, painted white, with a steeple in the front centre, and was surrounded by an iron fence. Its spacious doorway gave a pleasant invitation to the passing stranger, and on Sunday evenings the earnest singing, easily heard from the street, attracted the passer-by. Entering the church, you found a large vestry, with an infant school in a library room. Going above, you entered an old-fashioned modern church covered with marbled paper. The pews were shut in by doors. There were galleries on two sides and one end. At the other end was the pulpit. On the front of the end gallery was a large clock which ticked the moments of the sermon and warned the minister to stop. Many times as a boy have I sat in the pew, when my feet could scarcely touch the floor, and listened intently to the sermon, or fallen asleep out of their weariness. A preacher to reach a boy must be interesting; and if he reaches the boy, he will invariably reach the man; for most men object to being fooled by a man who will be consoled with an apple. Interesting is the first requisite of preaching, and helpfulness the second, and Christ the power of it. I can see now the occupied pews of some of the members of the church in those days—Roland G. Usher, Philip Tapley, John Babier, T. P. Richardson, Harrison Newhall, Joseph Reed, John Sweet, C. E. Kimball, J. L. Libbey, Parker Newhall, Edwin H. Johnson, S. J. Berry, B. F. Alley, Amos Beckford, Samuel Guilford, Joseph Vella, Egbert Burrows, T. N. Reed, Alfred Cross, C. H. Delow, Samuel Gale, and Isaac Newhall.

There is one matter that I would like to call attention to, in reference to this second church. It was, as I know, a favorite resort for the unchurched young, and yet, I fear, to some it was attractive for other reasons than the more religious. So widely had the old church been let for various purposes, that it became known as "The Old Bowery." Entertainments were held there that were at least questionable, and this, to some extent, impaired the influence that the prayer-meetings, always powerful, would otherwise have had. The vestry in those days was crowded with the young people. And so I think, whenever it is possible, a church should never be let for such entertainments as are questionable in their after influence. There are times when it is unavoidable. By-field, for example, has no public hall of any kind, and so it is a question there of having some entertainments that are open to objection on the part of some, or no entertainments at all. The best course there and in such similar places, is to have the entertainment. The present new church at Lynn is, by the management of the trustees, not open to such entertainments, but is practically kept for exclusively religious services. I think that too often Methodist churches are injured by the promiscuous gatherings held in them. A little, just a little, of the opinion which the Episcopalians hold for their church edifices, would not be a bad innovation in some localities. There is, of course, a squeamishness on one side and a liberality on the other, and both are objectionable.

Of this new church it is built of brick, and stands in Park Square nearly opposite where the second church stood. It has ample space around it, which is kept in an excellent condition. Architecturally it is in many respects attractive, but for its purpose it is somewhat cramped. The chapel runs across the rear end of the church and at right angles to it. It is, therefore, distant from the street, and its doors are hard to find by the stranger. And then it is in contrast with

the old church from the fact that the stinging cannot be heard from the street, and many are drawn into a prayer-meeting by the singing, to be converted by it and the testimonies. It is, therefore, to be regretted that the chapel door did not stand near to Park Square; but it doesn't, and there it is. The first subscriptions to this church were made in 1877, and it was decided to build when \$25,000 could be raised. This was easily raised and the lot bought for \$30,000. The church and furnishings cost \$60,000, which with the debt of \$10,000 on the old church, made the whole amount which the church had to expend \$100,000. On the day of dedication it was found that \$25,000 had been raised by subscription, \$15,000 had been given in legacies, and the old church turned in \$15,000. This, therefore, on the day of dedication, left a deficiency of \$45,000. The church debt raised, Mr. Kimball, came, and the whole amount of the deficiency was paid. So said the sun when it went down on dedication day. But subsequently \$5,000 was lost from the legacies, some of the subscriptions were never paid, and there was a loss consequent upon there being no provision for the interest on the subscription until they were paid. The consequence is, that there is an indebtedness of \$20,000 on the property.

When it was contemplated building a new church, there were many of the younger portion of the church and congregation who desired to remain on the old historic spot where the second church stood, which is in part in what is now known as Lee Hall. But they were overruled and the church moved over the way.

In speaking of Union Square, Somerville, I said that it had a burdensome debt, meaning simply that to any church, however strong or spiritual, a debt is burdensome. And as of Union Square, so of Common Street. May both be lifted!

Dr. Wm. R. Clark, in a discourse delivered in 1858, said of this church: "It was the first Methodist society organized in Massachusetts; it erected the first Methodist chapel in the State; it was the seat of the first Methodist Conference held in New England; it raised up the first native Methodist preacher in New England; it organized the first Methodist missionary society in the United States; it sent forth and sustained the first regularly appointed missionary of the Methodist Episcopal Church." This is, of course, an unexcelled and unexcusable record.

At the last anniversary of the Sunday-school held in the old church, a most exhaustive history of the school was prepared and read by T. Harlan Brock. From this it is learned that the school of the church is the oldest of our denomination in New England, if not of any denomination. The school started in a school building which stood in front of the site of the present church. The first superintendent was Thomas Bowler. It grew as the years went by, and of course fed the schools in the other part of the city which were soon formed from time to time. This school sent many to the war in defense of liberty. Among them were Col. Roland G. Usher, John Aspinwall, and Lieut. Thos. B. Hart.

I will give a complete list of the pastors for preservation, simply saying that some have served more than one term: John Bloodgood, Daniel Smith, Moses Baynon, Jordan Bedford, Ryan Rogers, George Pickering, James Covell, John Broadhead, Ralph Whitman, Andrew Nichols, Joshua Wells, George Pickering, T. F. Sargent, Thos. Lyle, Peter Jayne, Daniel Webb, Nehemiah Coye, D. Young, Wm. Stevens, Asa Kent, G. R. Norris, J. Soule and H. Hedding (afterward bishop), L. Frost, S. Sias, B. F. Lambord, W. Marsh, O. Hinds, T. B. Ambler, E. Mudge, F. Peck, D. Fillmore, J. F. Adams, A. D. Merrill, R. Spaulding, B. Othman, D. Kilburn, J. Horton, T. C. Peck, C. K. Tru, C. Adams, J. Hascall, L. James, J. Porter, L. Crowell, J. W. Merrill, L. R. Thayer, J. A. Adams, H. V. Degen, W. Butler, C. N. Smith, W. R. Clark, G. M. Steele, W. F. Mallison (now bishop), J. H. Trowbridge, J. W. F. Barnes, D. H. Ellis, F. H. Newhall, S. F. Upham, C. D. Hills, O. A. Brown, A. B. Knidig, V. A. Cooper, and J. D. Pickles.

The present pastor is Rev. J. D. Pickles. If I may be allowed to state what I hear, I may say that there has never been a pastor who so thoroughly fused all the different elements which are necessarily in us, as in every church. He has the reputation of uniting strength as a pastor and preacher. One member said to me: "He is liked by every man, woman and child." I have never heard him preach, but I understand he is the centripetal power, keeping the whole body to the centre, which is not himself, but Christ.

In the cup of life, 'tis true,
Dwells a draught of bitter dew—
Disenchantment, sorrow, pain,
Hunger that no bread can kill,
Dusky dawns that dawn the day,
Hopes that torture, joys that kill.

Yet no other cup I know
Where such radiant waters glow:
It contains the song of birds,
And the shining of the sun,
And the sweet unspoken words
We have dreamed of, every one.

Love of women, minds of men,
Take the cup, nor break it then.

—A. MARK F. ROBINSON, in Independent.

THE GATHERING OF THE VETERANS.

BY REV. T. CORWIN WATKINS.

HAVING preached three times each Sabbath, and having conducted from five to five funeral services each week, in every part of the city and its suburbs, during July and August, I was prepared to appreciate an invitation from one of my large-hearted parishioners to be his guest on a three weeks' trip through some of the Western and Southern States, including a sail down the James and up the Potomac, and a horseback ride over five of the great battle-fields of the war of the Rebellion.

There could be no better preparation for a review of the scenes of the great conflict than a visit to the National Encampment of the Grand Army of the Republic held at Columbus, Ohio, which was our first point of interest. As we stepped to the platform for a few moments at Delaware, we discovered that the train was unusually long, and that it was made up of cars marked "Missouri, Kansas & Texas," "Missouri Pacific," "Illinois Central," "Chicago, Burlington & Quincy," etc., there being eight different roads represented in that train. Upon inquiry we found that the Ohio railroads had borrowed cars from all over the country in order to carry those who wanted to visit Columbus. When within two miles of the city, we discovered that it was another attraction. Ohio's Centennial Exposition was in full blast on the State fair grounds. Here great buildings were erected for the different departments, which gave the whole much the appearance of the Exposition of 1876 at Philadelphia.

As we approached nearer the city, our surroundings began to assume a war-like appearance. A little to the left was a new city where thirty-four hundred abiding-places had been erected within a week, with a sewerage and sanitary system all its own, and as perfect as that in Boston; with comfortable sleeping-places for 40,000 men; with a restaurant that could feed thirty thousand three times a day; and with many other accommodations suited to the comfort of sojourners. This little city was laid out with streets and avenues, which were constantly patrolled by armed men, and along some of which marched companies and regiments, headed by bands of music, during the whole day. These tents were the temporary

homes of the members of the Grand Army. The train was at least five minutes getting from one end of the Union depot to the other. It moved as slowly as it is possible for an engine to move, while in front of the engine was a company of officials pleading with the people to clear the track. From 3 o'clock till 10 p. m. on that Tuesday there were at least ten thousand people in that depot at any given moment. Upon leaving the station, which we succeeded in doing after a struggle, we found the whole city in the same crowded condition. North High Street, the spacious thoroughfare of the city, was literally packed for three miles, while every window and door in the great business blocks were crowded full of happy faces. At every crossing this thoroughfare was spanned by great iron arches, on each of which were five hundred globes of various colors, but generally of red, white and blue. In the middle of each arch, formed of these globes, was a State emblem or Grand Army badge, or some appropriate motto. When these arches were lighted with gas in the evening, the effect was very fine, especially as one could look down the entire length of the street—so far that at the end the arches seemed to dwindle into a single gas jet.

The parade was said to be the finest the Grand Army has ever had. It required six hours for it to pass a given point. The Ohio veterans alone were two hours and a half in passing one point. Some of the pieces were very striking. There was an old gun-boat propelled along the street by steam, and from which bombs were constantly sent up into the air where they burst over the heads of the people. There was a fac-simile of the "Monitor," thoroughly equipped and manned with men-of-war in uniform. There was a regular old-fashioned war-ship, full-rigged, with sails furled, thoroughly manned, and drawn by six horses.

The city, State, and government authorities did everything they could to make the visit of these veterans pleasant. The State House, the Court House, and the City Hall were given up entirely for the use of the different departments of the G. A. R. They did one other courteous thing. They banished all political mottoes from the streets, so that there could not be seen a political sign or emblem anywhere—not even a red bandana, and this in the home of the "old Roman" himself. But on Thursday, after the encampment was over, these restraints were removed, the streets were full of vendors of political mottoes, and the whole Grand Army was turned into a Harrison and Morton rally. At almost every street corner some one could be heard making a Republican speech.

The lions of this great occasion were Gov. Foraker and Col. Fred Grant. Neither of these men could show his head without receiving a perfect ovation. Gov. Foraker is young and full of magnetism and patriotism, and is justly popular among the old soldiers. Many of them wore badges with this inscription: "No battle-flags shall be returned while I am Governor."

Col. Grant, now that he has a full beard, looks just as his father did in 1872, when it was my privilege to help entertain the General in a town in the Rocky Mountains. The Colonel is of medium height, somewhat stout, with a full round face. His manner is rather quiet, and his bearing that of a perfect gentleman. Col. Grant rode in the same car with us from Syracuse to Columbus. By his side was a beautiful woman whom he was proud to call his wife, and who seemed perfectly contented and happy as the wife of such a man.

In the course of the journey I easily found an opportunity to form the acquaintance of this much-honored man. He proved to be very entertaining, and in the course of the conversation related the following incident, which will be of interest to the young people: After the capture of Vicksburg, his father marched on to the conquest of Jackson, Miss. Col. Fred, then twelve years old, rode an Indian pony, and accompanied the advance squadron of cavalry. When they reached the city, they turned to the left and kept in the outskirts. But Fred, who wore a slouch hat and was almost covered with mud, so that he would not easily be distinguished from an ordinary country boy, rode on straight into the heart of the city until he came to the ranks of the rebel army, when he stepped on the corner of the street within twenty feet of the enemy and reviewed the whole Confederate force as it marched out of the city. Turning back toward the victorious army, he soon met a non-commissioned Union officer on horseback, bearing a flag in his hand and riding in a gallop. Col. Fred wheeled his pony and started with him, but the officer turned aside, thinking that he was an enemy. But the boy followed on until they came to the State House, where the officer dismounted and ascended to the dome where he planted his standard, while Col. Fred went into the Governor's room which bore strong evidences of having been very recently evacuated. On the Governor's desk he found a cob pipe, with a cob stem, the contents of which were still burning. This he pocketed as a souvenir of the day's adventures, but afterwards, thinking that a pipe that had been smoked, found in his pocket, would be pretty good evidence to the father that he had been using tobacco, he gave it away to an old soldier. As he turned into the main street, on his return, he saw, at the head of the street, a company of horsemen, one of whom proved to be his father. He says he thinks his father was not more surprised than pleased when he related his adventures.

Sunday-school Convention at Millbury.

A well-awake Sunday-school convention was held at Millbury, Sept. 18, under the auspices of the Central Massachusetts M. E. Sunday-school Union; Ira G. Blake, of Worcester, president, and W. C. Townsend, of Millbury, secretary.

The day dawned rainy and lowering, but delegations came from Fairbridge, Whitinsville, Spencerville, North Grafton, Westboro, Upton, different Methodist churches in Worcester, and other places. Rev. Dr. Chadbourne, presiding elder, was elected temporary chairman until the arrival of President Blake. Rev. Bro. Hanford, of Spencer, conducted devotional services.

President Blake took the chair at 10.30. The first paper was by Rev. J. P. Kennedy, of Uxbridge; topic, "The Supreme Object of the Sunday-school." Rev. P. R. Stratton, of Oxford, then spoke on "Spiritual Needs in Sunday-school Work." The next paper was by Rev. A. W. Tirrell, of Westboro, on "The Work of the Sunday-school." Mrs. Lizzie C. Roach, of Worcester, followed this speaker with appropriate and touching remarks on the same theme. Rev. E. S. Best, of Whitinsville, spoke on "The Relation of the Pastor to the Sabbath-school." The question box was then passed.

The pastor at Millbury called attention to the death of their alto singer in the choir, Miss Agnes Sheppard, who died unexpectedly Monday morning, and whose funeral would occur Wednesday. Her music-rack was draped in black.

The convention then repaired to the vestry, where a substantial collation had been prepared by the ladies.

Rev. John Galbraith, of Worcester, conducted devotional services in the afternoon. The first paper was by W. F. Sanford, M. D., of Webster, on "The Relation of the Sunday-school to the Missionary Cause." Dr. Chadbourne followed in some ringing remarks, which stirred the audience on to more. He advocated well-disciplined Sunday-school Missionary Societies, and concerts once a month or quarter. Mrs. Joseph Packard read a paper: "How can the People Aid in Making the Sunday-school a Success?" Mr. Alfred Clifford, chorister of Grace Church, Worcester, read a paper on "Music in the Sunday-school," which proved a rare treat. Being written by a professional man in that department, and not so usually brought into Sunday-school conventions, it was especially acceptable. The convention unanimously requested the publication of the paper in Zion's Herald. Mr. Ira G. Blake gave a paper on "The Successful Superintendent." At the close of the evening, Mrs. Roach illustrated her methods of teaching; topic, "God's First House." She explained and built a model of the Tabernacle, and illustrated it also from Dr. Strong's fine charts. It was a most interesting and profitable part of the convention.

Rev. John Galbraith answered the questions presented in an able and interesting manner.

A vote of thanks was given to the pastor, church and Sunday-school for their interest and encouragement. The organist for the day was Mrs. Agnes Young. Messrs. Blake, Hanford and Clifford sang a fine selection at the afternoon service.

The afternoon session closed with singing, "God be with you till we meet again," and the benediction was pronounced by Rev. J. L. Ewell, of the Congregational Church.

The evening session was a profitable one. Rev. Alonzo Sanderson, of Worcester, conducted the devotional services. Rev. Dr. Chadbourne gave a live address on "Our Boys and Girls: What Shall We Make of Them, and How?" He held the undivided attention of a large audience for an hour. The address, in the judgment of many, could not have been improved.

This closed another most profitable convention, full of inspiration to Sunday-school workers. The attendance, considering the unpromising weather, was excellent. The church was well filled in the evening. The papers and addresses were of a high order— terse, well put, and clear.

W. C. TOWNSEND, Sec.

Northport Camp-meeting.

The annual camp-meeting of the Northport Camp-meeting Association was held on the society grounds, Aug. 20-24. The meeting was under the direction of Rev. W. T. Jewell, of Orlington Centre. This is the third year he has presided over the meetings, and has been deservedly popular as a leader. The music was under the direction of Rev. A. A. Lewis, of Brewer, and certainly the choir never manifested a greater desire to contribute to the success of the work than this year. A male quartette from Boston, with Mrs. Ellis from Washington, rendered most efficient aid.

The first sermon was preached Monday evening by Rev. J. D. Payson, of Camden, and his theme, "Fall Salvation," was a fitting key note to all the services. Two other preachers who presented the claims of the Gospel at the stand with their texts as follows: Rev. J. L. Hill, D. D., 1 J. 3; W. H. Crawford, Jr., 32; 17; N. L. Marsh, 1 John 1: 2; 1 J. 1; W. W. White, Heb. 2: 3; P. C. Rogers, Rom. 8: 19; O. H. Persall, Eph. 1: 7; Mrs. Maggie Van Cott, Prov. 30; Rev. C. L. Banghart, John 1: 38, 39; B. C. Wentworth, Job 14: 1, 2.

Wednesday being stormy, no services were held at the stand, but the following brethren preached in the society cottages: Revs. D. H. Sawyer, C. A. Maine, R. L. Nanton, Mr. Burroughs, W. F. Chase, W. Baldwin, C. H. Fuller, W. H. Powlesland. Very interesting altar services were held after each sermon. Each of these God was with us, and the promises and spirit of these occasions brought good results.

At the annual business session the following officers were elected: President, H. B. Dunbar, Bangor; secretary, A. A. Lewis, Brewer; treasurer, Hiram Blake, Bangor; trustees—H. Ruggles, Bangor; Alfred Ellis, Belfast; L. Martin, Bangor; M. C. Hill, Northport; Everett Briggs, Bangor; F. H. Nickerson, Brewer; H. B. Dunbar, Bangor.

The annual camp-meeting love feast was held Friday morning, and was led by Rev. A. Church, the oldest Conference minister present. At this point season 128 testimonies were quickly given. Thirty-one members were present during the week, and nearly every one took some part in the services. The attendance was fairly large, the rain on Wednesday hindering many from coming.

Thus the fortieth session of this camp-meeting passes into history, and only eternity will tell how many souls have been reclaimed, and how many hearts sanctified. At the close of the meeting Mrs. Maggie Van Cott opened an interesting series of evangelistic meetings.

A. A. LEWIS, Sec.

French Tent Campaign.

We have just closed the first series of French evangelistic meetings under canvas ever held in New England, or, I believe, the United States. The cold rainy weather has been very unfavorable. However, it did not dampen the merciful French campaign, nor hinder seriously the enterprise. There was not a break in the meetings from first to last. The average number average nearly a hundred, more than half of whom were Roman Catholics. The interest increased with every meeting, but on account of the badness of the weather, we were obliged to close just as the precious showers were being forecast. If it pleases we have no missionary to continue the campaign and the harvesting. Through the cordial cooperation of the Home Missionary Society, a Bible woman will do what she can.

We have preached, during these two weeks, not less than 500 different Roman Catholics. At first we shunned all polemics, and presented good truth in great simplicity. After a few days they began to urge us to us: "We can hear most of these things in the main churches. They are times upon which we desire; if we all agree. Please show us where we are wrong, and we will agree, give us controversy." Our prompt reply was: "If you want controversy, controversy you shall have." Immediately we announced themes such as the following: "What were the Keys given to Peter?" and, "Was Peter made Pope, and was he Ever in Rome?" also: "Is the Roman Catholic Church and Apostolic?" This was an evident turning point in the meeting—a veritable Gattysburg. The crowds began to increase, and the tension of interest was almost painful; tears were in many eyes; light seemed to beam, for the first time, upon our faces, and many came at the close to shake our hands and to thank us for what we had said.

Our meetings have brought us face to face with the following interesting facts:—

1. Many French Catholics are losing faith in Romanism, and want to know the truth concerning the Bible. It is a

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Zion's Herald.

WEDNESDAY, OCT. 10, 1888.

RISE OF THE PEOPLE.

The greatest find of the past hundred years is the discovery of the people. Prior to that date, were kings, nobles, titled and favored classes. The people were under the hatches. Their cry was occasionally heard; but, until the American Revolution, the people had no standing place. Not until fifty years later did the American doctrine appear in England. In his fresh and suggestive volume, "Fifty Years Ago," just from the press of the Harpers, Walter Besant gives a glowing and instructive picture of the life, manners and society of England at the accession of Victoria. Slavery is there; Botany Bay is there; the public debt is there; great lords and ladies are there; railroads are in the tentative stage and steamships have just been launched, with Dr. Lardner's mathematical demonstration of their incapacity to carry coal enough to cross the Atlantic. Conspicuous, by their absence, are the telegraph, the telephone, and the people. England was yet in the eighteenth century. As Besant says: "The people had no power, no knowledge, no voice; they were the slaves of their employers; they were brutal and ill-conditioned, ready to rebel against their rulers, but not knowing how; chasing under laws they did not make and restraints which kept them from acting together, or from meeting to ask if things must always continue so."

The accession of Victoria marks the transition from bondage to liberty, from the rule of lords to the rule of the people. The age of reform had fully set in, with the amelioration of the penal laws, the abolition of slavery, the enlargement of the franchise, and the opening of new fields for the talents of woman. The contrast between 1837 and 1887 is striking; the most marked feature in the change is the full recognition and elevation of the people.

"THAT DEAD LINE."

The article in our last issue upon this topic was able, timely, and especially suggestive. The dead line in the ministry, about which much has been written and spoken, is really a variable boundary, reached by some at fifty, by others at eighty, and by still others at twenty. Its location depends on both the individual and his conditions.

That the minister will ultimately reach the dreaded confine, is certain; that he can do much to hasten or delay the approach, is equally certain. Here will-power, care and diligence have great significance. The tone and vigor of the physical system will help him; but beyond that he must maintain the vigor and activity of the intellect, the freshness and ardor of youth, the courage and hope of the conqueror. He must remain active and *en rapport* with the moving age. Churches care less for young men than for certain qualities usually found in young men. The qualities are no less essential when found in older men. Here is one man who at seventy preaches with greater ability, freshness and interest than he has at thirty; there is another whose fame has culminated at thirty-five. He has passed the dead line thus early because he never crossed the live line. The interest wanted of encouragement by development in the candidate.

Some men never grow old. Gladstone is fresh, though verging on eighty; Simpson held great audiences to the last; Storrs, though no longer young, was never more effective. The secret with most such men lies largely within themselves. They manage to remain young as long as possible, and use the means to make good their purpose. As students they are ever learning and growing; the mind is active in new and larger attempts in the fields of thought and action; they have the zest and animation of recent conquests. And what is vivid in the mind of the preacher will interest the hearer, who cares less for your old stores, however extensive and excellent, than for the fresh loaf warm from the oven.

But there are natural and providential limitations beyond which the bravest cannot go. Health may fail; the flow of physical animation be checked; the free handling of the physical and mental powers become impossible. With these comes the loss of intensity, hopefulness and courage. Difficulties loom in the distance, and the enemy confronts him in the gate. No impulse of the moment

may be able to break through the barrier. Here is where the cumulative force of habit and past training comes in to our aid; and even if unable to remove the difficulties, the term of usefulness may be greatly extended.

THE REFORMATION IN SPANISH AMERICA.

To the religious public of the United States the Spanish peoples of the continent were long unknown. We know more of Europe, Asia and Africa than of South America. The change in this respect within a few years has been marked. The attention is now interestingly attracted to these opening fields of missionary effort, of which not a little has been written in the correspondence and missionary columns.

But even to this hour, few of our readers, perhaps, are aware that in every part of Spanish America a political and moral transformation, similar to that of the Lutheran Reformation in Europe four centuries ago, is in progress. In some of the States the movement has reached a crisis, insuring the ascendancy of liberal principles; in others the struggle between ecclesiastical authority and the modern spirit is in its beginning or early progress. Clericalism dies hard; but is destined, at no distant day, in Spanish America, to be thrust out of the civil domain. The spirit of the age is against it. The rising tide of liberty, through all that region, is destined to overwhelm it.

The Catholicism which settled Central and South America created a weak and worthless civilization, much of which decayed in the bud. It substituted priestly rule for that of the people; it was narrow, selfish and superstitious. In putting the priest at the head, the people were left in ignorance, servility and helplessness. The picture of a South American State under the old régime is pitiable indeed. Ecuador, the nearest to the Middle Age pattern, will give some idea of the original state of things. It is a State after the Pope's own heart, remaining very much as the Spaniard left it—a striking example of the bigotry, folly and untruth of Rome. One-fourth of the property in Ecuador belongs to the bishop. For every one hundred and fifty people is a church. Of the population, ten per cent. are priests, monks and nuns; and two hundred and seventy-two days of the year are observed as fast and feast days. Priests control the government in all its branches, dictate the laws, and see to their enforcement. Not five per cent. of the people can read and write, and three-fourths of the children are born illegitimate. In hardly any place in the world is property so insecure. Beggars and bandits abound. A railroad or stage-coach does not exist; hardly a road of benevolent institution. The ecclesiastical order has gobbled the State. It elects the president and legislature. In a word, the Pope rules in Ecuador, as he does not in Rome, and manages there, as everywhere, to keep the people in ignorance and poverty.

But the day breaks in Spanish America. You have heard of the shrill crow in Mexico, which is not alone in its liberal tendencies; the Central American States, Venezuela, Chili, the Argentine Republic, Uruguay, and even Brazil, are moving in the same direction, as a few facts will make clear to the reader.

Venezuela is a republic; the president is really a dictator. Guzman Blanco, an able and progressive man, used his power to crush the ecclesiastical intolerance of the republic. He expelled the religious orders, confiscated their property, established free public schools, opened the cemeteries for the burial of Protestants, established civil marriage, and, to cap the climax, secured in 1876 the passage of a law declaring "the church of Venezuela independent of the Roman episcopate," and allowing the parishes to elect their priests, and Congress to designate the archbishop.

Maximo Santos is the Blanco of Uruguay, bold, daring and fearless of priest and Pope as was Henry VIII. Secular schools, compulsory education, civil marriage, expulsion of the orders, and the opening of the cemeteries, are the programme laid down for the priests. These thick thunderbolts dazed the clergy. On voicing his protest, the papal nuncio was given forty-eight hours to leave the country. The man who is so merciless in his dealing with the Romish authorities, extends a warm welcome and ample protection to the Methodist missions, recently planted and now rapidly extending on the east bank of the Plata.

The Argentine Republic is the United States of South America. In progress, resources and future prospects, it excels all the other States of the south, and is no doubt to become very rich and populous. In no other part of the continent has the free spirit so far advanced.

The educational system equals our own, and universal toleration prevails. The Methodist, the leading Protestant organization, is welcomed. In 1884 the anniversary of the founding of our mission in the republic was celebrated. Invitations were extended to leading officials, but no one expected they would accept. To the surprise of all, President Roca and all the prominent officials were in attendance. The president spoke in the most cordial terms of the mission and its corps of workers, who had contributed very "much to the progress of the republic, and urged them to enlarge their fields and increase their numbers. The Catholic press felt the rebuke and grumbled, but the free press applauded. The free schools are a thorn in the sides of the Papists. In one of them, the papal nuncio, in the Boston style, interfered. The American teacher gave him to understand that she ran that institution. The matter went up to the president, who sent the nuncio out of the republic and retained "the school-marm."

Even Brazil, though an empire, is extensively affected by the free spirit. A

law has been passed abolishing monastic institutions and in favor of the tolerance of dissent. The Methodist Church, South, has a prosperous mission in the country, and the way is opening in the south for the Methodist Episcopal Church. At no distant day, liberal principles are sure to prevail in the empire, and to sweep away the imperial form of government.

A field so open and inviting to missionary effort deserves careful study. Information of great interest and value will be found in William E. Curtis' "Capitals of Spanish America," just from the press of the Harpers. Besides the account of ecclesiastical affairs above outlined, the volume abounds in information on the finances, trade, agriculture, politics, social condition and progress of the several States. The narrative is very readable and judicious. The current condition is photographed, as it were, in illustration and letter-press. To the North American, who wishes to be intelligent on the affairs of our southern neighbors, the volume will be indispensable.

EDITORIAL NOTES.

Unwelcome Truth.
Emerson once said to an impatient audience: "I tell you an unwelcome truth." He has been listening to unwelcome truths, and must needs listen to the good of others. Not long since we heard Bishop Foster, in a public address, the fact that so many of our laymen went from year to year without reading any of our church papers. He said that it was impossible for such a man to have a lively and sympathetic interest in the work of the denomination. He concluded with this emphatic declaration: "No man should be allowed to serve as an officer in our church who does not take some one of our church papers."

One of the faithful men in our ministry, now engaged in special work, makes him throughout New England, just now seized up by the arm and said with much earnestness, "I am humiliated and tried with our people. When I am in a Congregational or Baptist home and ask for their church paper, it is very seldom that I do not secure it; but when in a Methodist home I ask for our church paper, it is seldom that I am able to obtain a copy. Our people do not begin to do as well on this line as those of other denominations."

In these unwelcome truths there is ground for most solemn reflection. The writer is not a convert after the fact. He has always believed that our church papers were absolutely indispensable in our families to maintain a thoughtful and sustained interest even in the local church, but especially in the work of the denomination at large. His first and persistent work on his charges was to put the religious press into the homes of his people. The paper will visit, instruct, comfort, exhort, when the pulpit cannot.

It is the painful weakness of our modern Methodism that this great fact is so indifferently apprehended. It is a lost art of many a pastor, that must be restored to normal and important interest. Many of our preachers are awakening to the responsibility and the privilege, and, filled with the subject, are largely increasing their lists. In this way, the circulation of Zion's Herald is steadily being doubled in New England. A revival on this line would insure better work in our local churches, more intelligent and practical preachers, and larger beneficence in all the connective enterprises of the denomination.

POINTS.

- "The die is cast."
- "Which will cost the Rubicon?"
- "If 'twere done when 'tis done, then 'twere well."
- "Ideas are the factors that lift civilization."
- "Life is too short for mean anxieties."
- "Old People's day is generally observed in many of our churches."
- "As a general rule you needn't be afraid of anybody's getting too much religion."
- "The man succeeds who minds his own business, because of so little competition."
- "There are 48,268 Methodist churches in the United States, employing 28,323 ministers."
- "What I want is, not to possess religion, but to have a religion that shall possess me."
- "Charles Kingsley."
- "Hunting for a hidden truth is the most eager and joyous sport of the intellect."
- "Dr. MacLaren, of England, is to deliver the next course of the Crozer lectures in Philadelphia."
- "The spirit of true Christianity is never less than the martyr spirit."—Bishop Harcourt.
- "It was the habit of the late Professor R. A. Proctor to take an hour's nap every afternoon."
- "Count that a great day when a new fact in yourself is revealed to you."
- "Damascus still retains the peculiarities it held in the time of Christ."
- "Interference is an emigrant from the pit."—Rev. Hugh Montgomery.
- "If Governor of New York, then most likely President of the United States."
- "You will get most of good out of yourself by doing most for others."
- "The semi-annual meeting of our Bishops will be held in Boston, Nov. 9."
- "Religious emotion that is healthy leads to self-forgetfulness."
- "When any minister of Jesus Christ comes to love to preach, the sooner he dies the better."
- "Our readers are particularly requested not to impute themselves upon these points."
- "The applications thus far reported have been decided 'misfit'."
- "A distinguished American recently said, 'It wrenches one terribly to kick at nothing.'"

PERSONALS.

- Our readers will welcome with delighted interest the article of Rev. H. Packard on our family page, entitled, "Pen Pictures in the Land of the Nile."
- The annual course of lectures to the students of the Ohio Wesleyan University by special lecturers, will be delivered this year by ex-President McCosh, of Princeton.
- In a private letter, Rev. William Burt writes that his district now extends from Florence, Italy, to Geneva, Switzerland, which, connected with his new duties as treasurer, makes his labor wider and more useful.
- His residence is to be changed from Milan to Florence, 24 Via Lorenzo Magnifico.
- Mr. Spurgeon will go to Mentone for his annual rest and recuperation the present

month. With the exception of a very brief rest at Brighton, and an absence caused by illness, Mr. Spurgeon has worked on uninterruptedly since the beginning of the year. This long spell has been unusually trying to him, for never before has he had to contend against such long-continued physical weakness. He is, however, reported as somewhat better just now, and is preaching with his wonted vigor to crowded congregations.

The following interesting fact concerning our much-revered and beloved Bishop is taken from the *Western Christian Advocate*:

"Bishop Foster was in Cincinnati last week, to meet his only living brother and four sisters. One of the sisters, Mrs. Martin, resides in Covington, Ky., and the meeting was held at her house, and was an occasion of rare interest. There were present five children of Israel Foster, ten grandchildren of over twenty-four, and five great-grandchildren. There were also eight persons who are more remotely related to the family. The exercises and fellowship were most delightful. The family group spent the evening in his study, and the exercises consisted of reminiscences and prayer. The Bishop preached on Sunday morning at Union Church, Covington. His health is good, better than for two or three years, and he is doing his work with great vigor."

Rev. W. S. Harrington, D. D., assumes the editorship of the *Pacific Christian Advocate*, published at Portland, Oregon. His first word is modest, frank and hopeful. A generous welcome to the editorial trip!

Bishop Mallieau has been visiting Delph, the native place of his father. He preached on Sunday evening, Sept. 2, in the old chapel where his father worshipped in his youth, and had the rarest of the large congregation. "The sermon," says the *Methodist Recorder*, "was marked by great breadth of thought and was truly a great deliverance."

Rev. M. S. Kaufman, of New Bedford, Mass., preached an able and eloquent sermon on "Elevating vs. Persecuting Literature," calling attention to the *HERALD*, and secured a large list of new subscribers. Thus it may be done on every charge.

Rev. Sullivan Holman, in his courageous and self-sacrificing work at Centralville, is persistently gaining ground. The corner stone of the church structure is soon to be laid. There is the nucleus of a strong church in this location.

The following letter breathes such a gracious and helpful spirit, that we yield to the impulse to let our interested readers share with us:

MY DEAR BROTHER,—HERALD just received. As it contains the prospectus for next year, I am sending you a copy. It is a most excellent and timely appeal for People's Church, it has occurred to me that this issue is a good one for specimen copies. If you can state the number of copies you wish to distribute among my people, and thus be able to bring the *HERALD* before the good people who read your subscribers, and also help Bro. Greene in his gigantic work.

LOVELL, MASS. C. E. DAVIS.

Bishop Goodsell recently spoke these pertinent and discreet words at the Northwest Iowa Conference:

"I wish to say that the Methodist Episcopal Church, as a church, knows nothing about party, nor does its administration applaud or punish men for their political affiliations. To do so would be to make the church a worldly kingdom. Every man, lay or clerical, in the Methodist Episcopal Church is at full liberty to be a party man, but he is not to be a party man in his official capacity. Our pastors and presiding elders are at full liberty to believe in and advocate the principles of their party, not in the pulpit, but in private conversation, and governed by the law of Christian expediency on the platform."

Rev. N. T. Whitaker, D. D., of Portland, Me., is to have a prominent part in the annual State Sunday-school Association, to be held at Bangor, Oct. 23-25. Rev. James S. Ostrander, D. D., of Brooklyn, N. Y., will act as general conductor. William Reynolds, of Illinois, president of last international convention, George C. Stebbins, of Brooklyn, N. Y., leader of musical department, and Mrs. J. S. Ostrander, of the National Primary Union, will remain through the entire session.

A valued correspondent informs us that Bishop Nindé should not be quoted as having declared his intent to support the Republican nominees, but that he has recently stated that he should vote for Plisk and Brooks.

Rev. Dr. Geo. M. Steele looked in upon us last Monday. He reports Wilbraham in a flourishing condition, the boarding-house well filled, and the students in the best of promise. Considerable attention is being given to physical training, with excellent results.

We shall commence next week the publication of a series of articles of unusual interest from several of our representatives in the annual State Sunday-school Association, under the title of "Ministerial Hints and Methods." The first paper will be from the pen of Rev. J. R. Day, D. D.

F. W. D. Haven, esq., of Campello, has printed in tract form the article which recently appeared in our columns entitled, "Morbus Sabbaticus." He has several thousand copies on hand which he generously offers for gratuitous distribution to any parties who will order them and forward the price for mailing.

We notice that Bishop Vincent is on the lecture course at Fall River for Nov. 11 with the topic, "That Boy's Sister," and Chaplain McCabe, Dec. 11, on the "Bright Side of Life in Libby Prison."

A distinguished English divine has recently declared that the volume of sermons entitled "The Simplicity that is in Christ," is superior to any other book of sermons ever written. The author is Dr. Leonard W. Bacon, and the book is published by Funk & Wagnalls. We purchased the volume when issued in 1886, and in our library we placed it between Robertson and Brooks. Dr. Bacon excels as an exegete.

In answer to a recent letter, asking to know her religious belief, Harriet Beecher Stowe replied: "As to my religious belief, it is embodied in the Apostles' Creed given in the Episcopal Prayer book. As to the practical use I make of it, I refer you to my writings, particularly 'Uncle Tom's Cabin'—and my religious poems. I have all my life sincerely endeavored to mould my life in accordance with these beliefs."

Rev. F. J. Wagner, D. D., president of the Centenary Biblical Institute, having been two weeks in Baltimore, will arrange for the proper opening of the institution and its branches, left on Thursday evening, Sept. 27, for his home in Minneapolis. Miss Dr. Wagner will attend his Conference—the Minnesota—and then will move his family and goods to Baltimore.

The editor is spending the week delightfully in the fellowship of the Methodist ministry of Vermont, where he began his work. He is attendance upon three preachers' meetings.

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Woman's Home Missionary Society of the Methodist Church in western Alaska.

The *HERALD* is receiving a large accession of new subscribers up to present date, than has been known for years. Thanks many to the preachers who are so faithfully serving the paper and their people! If, in placing so many new names upon our list, any errors occur, will the subscribers considerably request, in person or through their pastor, the publisher to make correction?

The Roman Catholic *Pilot* brands those people in Boston who have risen up against Catholic intermeddling with the public schools as "bigots," and characterizes their protest as "the public outrage, which will recoil on their own heads." Will you return the blow? Not certainly those innocents, associated with the *Pilot*; people who never think evil, who exhibit such a "good sense" and rare display of feeling and expression toward their Protestant neighbors. When the editor is able to mention Protestant interests without the use of offensive epithets, it will answer for him to pose as an exemplar of candor and appeal to the sense of fair play and justice on the part of the Protestant element in the population.

The next meeting of the New England Methodist Historical Society, next week on Monday, the 15th inst., promises to be of more than usual interest. Rev. Wm. McDonald will read a paper on the "Introduction of Methodism into Boston," before Jesse Lee, by that heroic and eloquent itinerant, William Black. His preaching in Boston moved the masses greatly, scarcely second to that of Whitefield. The paper will contain a new chapter in the history of Boston Methodism. All are invited. Society's room 21, Wesleyan Building, 2:30 p. m.

Zion's *HERALD* of last week contained two notable articles—one by President Warren, on the "Star Story of the Flood," the other by Senator W. E. Chandler, who gives some of his reasons for voting the Republican ticket. The *HERALD* gathered a fine list of contributors, and gives evidence of editorial vigor and enterprise."

The recent dereliction in accounts by a lady clerk in the employ of the government at Washington, is said to be the first that has occurred since the Hon. Salmon P. Chase first introduced women into the department.

We are confident that our readers will gladly welcome the article upon Lynn Commemorative Church, by Rev. Frederick Barrill Graves. This old historic church, virile and aggressive still in its present life and work, has grateful children throughout our Methodism who will be pleased to read this interesting chapter of history.

The American Board of Commissioners for Foreign Missions is in session, at this writing, at Cleveland, O. The supporters of this historic and memorable body will find cause for congratulation in the reports which were made to this twenty-ninth annual meeting. The receipts during the year from donations have aggregated \$394,568, the largest sum—reducing the donations of 1864-69 to a gold basis—ever received from this source during any one year in the history of the Board. The receipts from legacies were also phenomenally large, amounting to \$146,352.

The annual meeting of the Board, held at New York, Oct. 1-5, was a most successful one, making the total amounting to the treasury \$552,172, an increase over the previous year of \$75,735, and over the average for the four preceding years of \$43,295. These facts show that the predictions made a year ago that the Board by its action had forfeited the confidence of the churches and had entered on a period of decadence, were ill-founded.

The excitement in Boston on the school question, which has led 25,000 or more women to register, must convince even our Catholic fellow-citizens that the American people have no intention of surrendering their favorite institution to the hands of an un-American priesthood. In meeting with this educational question, they have touched the quick of our patriotism, and find it very vital. America will not allow the coming generations to grow up in ignorance of the principles involved in our institutions, or of those mental and moral truths so indispensable to make good citizens and to defeat the plans of bosses and hierarchies to obtain control of the country.

Will our readers especially give earnest heed to the emphatic words of our faithful and anxious missionary secretaries, on the sixth page of this issue, entitled, "Close Quarters?" There is imminent danger that the church, from over-confidence, which is leading to indifference, will allow a large, oppressive and discouraging debt to be fastened upon the Missionary Society. Let churches and people awake at once to the exigency!

The funeral of James P. Magee was held from the Central Methodist Church in Malden, Wednesday, Oct. 3, and was largely attended by his business associates, friends and clergymen from different parts of New England, and by a very large circle of friends in his own church and city. Rev. M. C. Beale, in the absence of the pastor, Rev. W. P. O'Neil, of Europe, had general charge of the service. Rev. G. S. Chadbourne, D. D., made the invocation. Rev. Drs. Warren and Eia read the selections from the Scriptures. Rev. B. K. Peires, D. D., led in a most tender and fitting prayer. Rev. D. C. Knowles, D. D., a former pastor and very intimate friend of the deceased, at his request, made the principal address. An appropriate and discriminating estimate of his character was given by a model layman. Rev. Dr. Hamilton, Tristram and Upham spoke with great grateful feeling of their personal acquaintance and appreciation of their life-long friend. The Book Concern at New York was represented at the funeral by Mr. John E. Stevens and Rev. G. S. Chadbourne, D. D. The Wesleyan Association was represented by President Alden and Messrs. H. Dunn, Piny Nickerson, Charles Woodbury, Francis A. Perry, Edward F. Porter, Liverus Hall, John G. Cary, Edwin H. Johnson, and by the editor and publisher of the *HERALD*, from the Asbury Camp-meeting Association there were present: Rev. C. L. Eastman, Rev. J. D. Pickles, James N. Lindsay, Frederick Willcomb, George Wright. The pall-bearers were David P. Cox and L. S. Johnson, representing the Malden M. E. Church; Piny Nickerson and Edmond Johnson, representing the Wesleyan Association of Boston; Rev. G. S. Chadbourne, D. D., and Rev. Albert Gould, representing the Boston Preachers' Meeting. The floral emblems were beautiful and profuse. The burial was at Forest Dale Cemetery.

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The *Congregationalist*

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A CHAPTER
Ever since the writer's real purpose and work of oration and its connection A.D., he has cherished a filial interest in both. His story, both tender and loyal awakened. It has been often, that here in New should know so little of cence.

To supply to all our rate history of what so we abridge the record as honored trustees of the

The old Zion's Herald, 1823, after various changes had been sold in 1825 to the Boston and consolidated with the Herald. After enjoying it the loss of the Journal was felt. The great war was immediately made to re-establish. The Gospel Balance, 1828; by Revs. Benjamin and son; but it was abandoned October, 1829, another paper, ald, was started by Rev. As also had but a feeble existence wants of our people. Some good ministers of that time Boston — such as Elijah Timothy Merritt and Joseph Hays, were connected with the with certain public-spirited men. The idea was finally conceived association for the purpose, of means and energy to effect had hitherto failed to

"The Boston Wesleyan Association was organized May 6, 1831. It twenty persons, all of whom the Methodist Episcopal of the Association were daily at its constitution as follows:—

"Deeming it of the highest weekly religious paper shall be established, to disseminate the doctrines and practices, to instruct and instruct, and to raise funds for the support and to establish such a plan which we think best executed, and to aid in the church, and to promote to kingdom in the earth, this has been formed."

The Association, immediately with a common Conference, entered into terms, must, before referred to, This object was accomplished in July, 1831; and the New ald was thereforward published until 1833, when the title was of ZION'S HERALD. With scribers obtained from New began its work. As in the patronage at first was of general character, and the purpose as to justify hope and promote the efforts of the Publishing outside, it took about twenty debts, and put the concern we began gradually to make small dividends to ences.

During this early period obliged by its want of accommodations and many its own building, frequent the House of Representatives could not afford a roof. Meanwhile Method increasing in numbers and pressing quarters; their practical moderators for the week several social and benevolent our church central and to hold general business meetings that we greatly needed a headquarters. It was also was the body to underwrite and accordingly a permanent if a suitable building for purposes of the Association.

To meet this new and needful to carefully hand suspended for the time being Conferences. In 1864 in lent objects, an act of incorporation of the Massachusetts Legislature "all projects which shall over and above the same, dividing the sabbath, the wide and appropriate divisions of the New England, for the bene and necessitous ministers widows, and orphans, in corporation shall deem expedient.

It will thus be seen, the institution and the act of incorporation are secured absolutely any attempted diversion of could at once be arrested And it should also be noted Association themselves disavow from the concern. ery, and manage the business If by death, removal, or otherwise, neither they without any of its funds

No available opening for appeared until 1869, when was offered for sale, the next adjoining the historic odist Episcopal Church, and the estate was purchased, was not adopted at determined to remove it one that should fully meet need, be an additional success. This elegant and plecter was opened for 1870. It is worthy of note fact that the Methodist ally, it was the first in Boston general denominational have since been erected, tral location, in value, and THE HERALD publication type-setting room, and spacious, convenient, a Book Depository is located at a reduced rate in Historical Society, of the Woman's Foreign "Free Union," and "Pro- accomplished under the